

ISSUE NO. 30

AUGUST 1986

## Madame Blavatsky and the Theosophical Network

By John Steinbacher

(from a pamphlet written in 1968.)

Madame Blavatsky was born on July 30, 1831, in Ekaterinoslav in Southern Russia, and died on May 8, 1891. Her father was Colonel Peter Hahn, the son of General Alexis Hahn von Rottenstern.

Madame Helena Blavatsky's mother, Helena Hahn, born Helena Fadeev was a gifted novelist, but a woman who seemed incapable of rearing children properly. As a child, young Helena, who was later to acquire the name Blavatsky, was undisciplined, hysterical and had hallucinations. Her first impressions were from peasant nurses who put their trust in Black Magic.

She lived in a fantasy world, quarreling angrily with various governesses who found her totally ungovernable. According to an aunt, the slightest contradiction brought on an outburst of passion and convulsions. Several years spent with her parents in army camps exposed her to the barbarous background of public military punishments characteristic of that region and time.

In 1844, her father took her to Paris, the seat of past Illuminati conquests in the French Revolution, where she studied music, and where she learned to commune with the revolutionary radicals who infested the city. She had been exposed to these radical types while traveling with the army, but the Paris revolutionaries were the ones who first excited the natural rebellion in her own nature. The girl became too much for her father to handle, and he sent her back to her

grandparents in Russia. There she was reared, reckless and self-willed and erratic.

In 1848, then 17 years of age, Helena married General Nikifor Blavatsky, who was said to be 75 years old at the time. Shortly thereafter she deserted him and rejoined her grandfather, who in turn shipped her off to her father. On the way to Paris she escaped to Constantinople, a seething hotbed of anarchy and revolution, and a melting pot of Eastern and Western cultures and religions. Again she was exposed to the ideas of the Illuminists and the other secret societies.

While in Constantinople, she formed what is believed to be a sexually perverted liaison with a violent, homicidal Hungarian revolutionary by the name of Metrovich. Following this brief and often violent interlude, Helena wandered around European gambling places and the fashionable spas of the Near East, Egypt, India and America.

In 1858, Helena was "converted to Spiritualism" by the medium, Daniel Home, in Paris. She returned to Russia in 1860 and was a brief sensation as a medium, specializing in spirit rappings. She was reunited with Metrovich in Tiflis, but due to their public immoralities, they were banished from the city and fled to Kiev, where they were once again ejected, this time for writing vulgar words about the local governor-general.

Blavatsky claimed to have been with Garibaldi, widely believed to be an Illuminist, himself, on November 3, 1867, in one of his great battles, and in 1870 she was shipwrecked off the coast of Spezia. In 1871 she had returned to Russia, then to Paris in 1873, and later that year to New York.

When Blavatsky reached New York she settled in a poor section of town, and was described as "enormously fat, slovenly in dress, gorging herself on fat meat, smoking incessantly, and swearing like a trooper."

Her personal duplicity and profound contempt for humanity were concealed beneath an engaging manner. The startling resemblance between Blavatsky and Weishaupt was becoming more apparent, both in mode of conduct and in belief.

In 1874 Blavatsky came into contact with a reporter for the old New York Graphic, one Henry Olcott, who was a believer in spiritism. She and Olcott wrote many articles together, and in 1875 Blavatsky renounced John King -- the "spook" through whom she carried on her seances -- and claimed to now be in contact with the Egyptian Masters known as the Brothers of Luxor.

On September 7, 1875, she founded the Theosophical Society. The aim of the order was to "embrace brotherhood, comparative religions, and occultism." In 1877 she published her first book entitled *ISIS UNVEILED*, which consisted largely of quotations she plagiarized from other writers in the occult field. In 1878 a branch of her movement was formed in London, and she married a second Russian



#### SYMBOL OF THE THEOSOPHICAL SOCIETY

M.C. Betenally, thus becoming a bigamist, according to her own word, because she had been claiming right along that her first husband was still alive. However, she soon changed her story and said he had been dead for years, and then divorced her second husband a few months after their marriage.

On December 18, 1878, Olcott and Blavatsky went to India, arriving in Bombay on February 16, 1879. They established a magazine called *THE THEOSOPHIST* and prospered greatly. In 1880 they transplanted the movement to Ceylon, and established their permanent headquarters in 1882 at Adyar in Madras. She claimed to be receiving messages from her two Tibetan Masters named Moorya and Koot Hoomi, however, the whole thing fell apart when she was exposed as a fraud by the British Psychical Research Society. She resigned in disgrace and fled to Europe where she arrived in Naples in April, 1885, impoverished, ill and universally discredited.

But her spirit was strong and she settled in Germany not far from the place where Adam Weishaupt had formed the Illuminati. Here she wrote the multivolumed work entitled *THE SECRET DOCTRINE* in 1886, which explained Theosophical doctrines. She claimed to be a religious martyr who was being persecuted by unbelievers, and this ploy apparently worked because she gathered many thousands of followers in a short time. In 1887 she moved to England. In September, 1887, she organized the Blavatsky Lodge of the Theosophical Society, and in October, 1888 she established an esoteric section of the Theosophical Society. (EDITOR: Other events in England in 1888 included the formation of the Golden Dawn -- and the Ripper murders.) The all-seeing eye of the Illuminati appears in the writings and trappings of the order, a symbol that was originally known as OGPU, very similar to the same initials used by the Soviet Secret Police.



**— NOTICE —  
THERE WILL BE NO ISSUE  
NEXT MONTH.**



HADAME HELENA BLAVATSKY

Helena edited a magazine called LUCIFER appropriately, and wrote several books including THE VOICE OF SILENCE (1889), GLOSSARY OF THEOSOPHICAL TERMS (1889), and NIGHTMARE TALES published in 1892, one year after her death.

Although "one of the most corrupt and immoral women of all time," (Am. Biog., Scribners, 1929) she gained from her followers a veneration amounting to idolatry, and this veneration persists to this day. Her doctrine was startlingly similar to that of Weishaupt, in that she stated that her ideas were transmitted through the ages by a brotherhood of Adepts who were scattered throughout the world, and in constant touch with one another. She also claimed that the bodies of the "enlightened" would become "ductile instruments of the intelligence," and this would enable the enlightened to gain control over natural forces and perform actual miracles just as the anti-Christ of Scripture, in the latter days, is said to be able to heal mortal wounds and raise the dead.

Blavatsky's mantle was inherited by Annie Besant, a Fabian Socialist, who continued her work around the world. In that regard, a One-World Socialist Government of a Luciferian nature appears to be the final goal.

Out of this movement, in 1922 came the Lucis Trust, occupying the entire thirty-second floor of an office building at 11 West 42nd Street in New York City. Branch offices are located in Geneva, Switzerland at 1 Rue de Vambre, and at 88 Edgeware Road, Marble Arch, London.

This is a tax free foundation, with seemingly limitless supplies of money, and it is recognized by the United Nations as

a non-governmental organization. Its representatives take part in UN activities, both here and abroad. The Lucis Trust, spawn of the Theosophist movement, is a vast financial combine that bankrolls a number of organizations such as the Arcane School, The Lucis (formerly LUCIFER) Publishing Company of New York and London. Among their many publications is Beacon Magazine.

The Lucis Trust was headed for many years by Alice Bailey, a disciple of Annie Besant. Though now deceased, her work seems to have fallen to her husband, Foster Bailey, who was a close friend of Nicholas Roerich, the "guru" for the former vice president of the United States, Henry Wallace, whose Communist sponsored Progressive Party will be remembered by older readers.

The Lucis Trust has an interesting offshoot in the Temple of Understanding, which is operated by the United Lodge of Theosophists, 347 East 72nd Street, New York City. One of the sponsors of this branch is the Communist Fronting clergyman, Rev. J. Davis, a member of at least 118 Red fronts.

The Arcane Schools are the educational arm of the movement, with campuses in New York, London, Geneva, and Buenos Aires. The school was founded in 1923 by Alice Bailey, and it is estimated that the schools have graduated 35,000 "world servers" to date.

Another branch of this wierd network is called World Goodwill, and is made up of those the movement calls "New Group of World Servers." This group was founded in 1933 to distribute vast amounts of literature all around the world. In 1961, it joined with another branch calling itself World Union, which in its magazine promotes the same policy as the National Council of Churches, i.e. one-worldism.

In 1937, the Lucis Trust spent more of its vast funds and founded yet another branch called The Triangles. This organization is the most insidious of all, for it spans the entire world in an invisible network made up of groups of three persons engaged in "power of the mind" activities and "prayer to invoke light...for all mankind." Alice Bailey spoke of these mysterious agents in one of her books stating that: "In every European country, in the United States...Asia...South Africa...are to be found certain workers. They possess in truth no nationality...they do not regard their country as of primary importance. They are equipped to organize that public opinion which will eventually



divorce men from religious sectarianism, national exclusiveness and racial bias."

Another world famous organization cooperates with the Lucis Trust, and seems to be part of that same interlocking network. This organization is the Carnegie Endowment for Peace, located at 345 East 46th Street in New York City. Priests from the Temple of Understanding hold services at the Endowment meditation room, "when the moon is full." The Arcane School also holds sessions in the Terrace Room of the Carnegie Endowment. Alger Hiss was formerly the president of the Endowment.

Further links in this Cabalistic and occult movement can be found in the religion of Bahai which is a co-sponsor of the Temple of Understanding in New York City. Founded in Iran, the religion has over a million adherents with their world headquarters located in a golden domed shrine set amid gardens on the slopes of Mount Carmel in Haifa, Israel.

In their booklet entitled A PATTERN FOR FUTURE SOCIETY, first printed in 1936, Baha'i called for a "world commonwealth... consisting of a world legislature, whose members will, as the trustees of all mankind, ultimately control the entire resources of all the component nations, and will enact such laws as shall be required to regulate the life, satisfy the needs, and adjust the relationships of all races and peoples. A world executive, backed by an International force, will carry out the decisions arrived at...

"A world metropolis will act as the nerve center of a world civilization...a world language will either be invented or chosen from the existing languages...a world script, a world literature, a uniform and universal system of currency, of weights and measures...the press will give full scope to the expression of diversified views and convictions of mankind... The economic resources of the world will be organized, its resources tapped and fully utilized, its markets will be coordinated and developed, and the distribution of its products will be equitably regulated."

In other words, there will reign over the earth, a tyranny so complete that modern Communism will seem like total freedom by comparison.

Within the so-called "peace movement" in America runs this same occult strain, with its ANKH symbol worn around the necks of TV celebrities. Many of the peace groups, taking their cue from the occultists, use the symbol of an upside down bomber that is said to have been designed



by Dr. Linus Pauling, a supporter of countless Leftist fronts and a member of the Center for the Study of Democratic Institutions in Santa Barbara. The Center, in turn, seems to be the Western equivalent of the Pavlov Institute.

Still another branch of the Theosophist Movement, founded by the disciples of Madame Blavatsky, is the Rosicrucian and Order of the White Rose. One of the doctrines of the Rosicrucians is that Eve mated with Satan in the Garden of Eden, and that from this union came Cain, a "superior" being who slew his mortal brother Abel. The insiders proudly proclaim themselves the descendants of Cain.

Today, in America, many otherwise talented people flirt with danger by association with those same evil forces, not knowing that they are expendable. The Theosophical Movement can best be described as wheels within wheels, with the outer wheel made up of the gullible followers who think they are merely studying metaphysics, and have no conception that the inner wheel is made up of conspirators they don't even know, whose stated goal is to replace the existing social order with a tyrannical one-world government.

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## REPORT FROM THE READERS

I did not mind the long and rather ambiguous answer to THE HITLER CULT in the June issue of THE CONSPIRACY TRACKER, written by my so-called admirer-critic, except to say that I wish those who criticize had guts enough to sign their names to what they write. (EDITOR: When we first decided to have a "letters" column, it was deemed best to leave off names so as to encourage more people to write. We saw from other publications that a number of folks didn't want their names in conspiracy publications. However, we have received several criticisms in recent months over this decision. Therefore, for future letters, we ask the writer whether or not they want their names to appear, or to say "NAME WITHHELD BY REQUEST.")

I have no argument with Richard Butler of Aryan Nations, in fact he is my friend. Sometimes his rhetoric comes on a bit strong and I disagree with his choice of words, but we cooperate in trying to save this country. But I must say in all honesty that Richard's church does

distribute THE HOLY BOOK OF ADOLPH HITLER and that this is about as blasphemous a bit of literature as has ever been written. When any writer equates Hitler with the Holy Spirit, or calls him King of Kings and Lord of Lords, he needs to be exposed for the anti-Christ he is. When he states: "The God has indeed come down from heaven and His name is Adolph Hitler. His spirit, eternal and triumphant, marches on and leads his disciples and followers through the world, in judgment and destruction, and in inspiration towards the building of the new world system." Then, as a Christian, I must oppose this system. It is as dangerous as world Zionism!

If my anonymous critic-admirer would have carefully read the pamphlet, he would have seen that the part on Hitler came from Kenneth Goff's book, HITLER AND THE 20TH CENTURY HOAX! so why was he upset with me. He shouts "Proof", while giving no proof for his statements, other than "pro-Nazi" writers. I hold no brief or admiration for any form of Communism or Socialism, National or otherwise. I am not fighting so that Hitler's NATIONAL SOCIALISM becomes the political creed of America. I want a return to CONSTITUTIONAL GOVERNMENT under God.

The vileness of the letters which have been written to me criticizing this pamphlet show me the caliber of the people I am dealing with in the neo-Nazi world. Very few have the courage to sign their letters. At a recent Identity seminar in Redding, California, I had another first-hand look at the world of neo-Nazism. These people infiltrated a meeting of about 300 Identity Christians and without permission proceeded to hand out some pretty rough Nazi propaganda material, with statements such as "KILL THE NIGGERS! What do you think was the first thing the media noticed? It was not our Christian material, but this extremist stuff. They commented, not on our middle-America, well-dressed, well behaved audience, composed of many young people, but on the literature which was deliberately placed in the motel to embarrass us. I do not appreciate this sort of support or mentality. When we politely asked that no more of this literature be distributed, they still handed it out, knowing that it was causing us embarrassment.

I have had unpleasant, first hand experience with these so-called neo-Nazis. The ones who have contacted me have been a "vile, name-calling bunch," who are motivated with hate towards anyone who will



accept their sick ideas, or who differ with them. They intend to push NATIONAL SOCIALISM in this country come "hell or high water," and no matter how many of their fellow Israelites they hurt in the process. I want none of this! My God is Jesus Christ! My leader is Jesus Christ! I have no knig but Jesus! If you want to deify a man, be my guest, but expect to go down to defeat. With my leader, I know I will be victorious!

Yours for Christ, the Truth, and a free, God-honoring America,

Jack Mohr  
Bay St. Louis, Mississippi

I see you have made some Nazis angry by reprinting Col. Jack Mohr's great and factual booklet, "THE HITLER CULT"! These people cannot stand the truth and are in fear of it. There's one thing the conspiracy cannot stand is the "Light" of truth being put on their activities, most of which is anti-Christ, anti-Bible, and anti-Gospel of the Kingdom. Their god is Hitler, not Jesus Christ! 2JOHN 7-11.

When will our people learn not to follow man, but follow Jesus Christ Himself? When we follow after man, it brings destruction to our Faith, Race and Nation. (MATTHEW 7:13). When we follow Jesus Christ, we will reign VICTORIOUS! (MATTHEW 7:14).

I would like to offer some Bible references for your readers to read and think about before getting involved in man-made organizations, which preach a man-made doctrine. (MATTHEW 15:1-9).

What does the Holy Bible say about putting our trust in man? Please read the following: "Thus saith Yahweh; Cursed be the man that trusteth in man (Adam), and maketh flesh his arm, and whose heart departeth from Yahweh." "Blessed is the man that trusteth in Yahweh, and whose hope Yahweh is." (JEREMIAH 17:5,7). "Then Peter and the other apostles answered and said, We ought to obey God rather than men (Adamites). And now I say unto you, Refrain from these men (Adamites), and let them alone: for if this counsel or this work be of men (Adamites), it will come to nought: But if it be of God, ye cannot overthrow it, lest haply ye be found to fight against God." (ACTS 5:29, 38-39). "As we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed.

For do I now persuade men (adamites)? for if I yet pleased men (Adamites), I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man (Adam), neither was I taught it, but by the revelation of Jesus Christ." (GALATIANS 1:9-12). "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (PROVERBS 14:12; ROMANS 6:21). "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." (JOHN 15:5). "For many deceivers are entered into the world, who confess not that Jesus Christ is (Yahweh) come in the flesh. This is a deceiver and an anti-christ. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." (2 JOHN 7-11). "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat: Because strait is the gate and narrow is the way, which leadeth unto life and few there be that find it." (MATTHEW 7:13-14). I can go on, but I think this will be enough for now. Think about what the Holy Bible has to say about people putting their trust in man, man-made organizations and man-made doctrines, then take action to stand up for Jesus, not Hitler!

Yes, there are some so-called "Kingdom Identity Churches" who worship Hitler and not Jesus Christ. They are no better than the Anti-Christ themselves, for they preach a false doctrine and their minister is a false prophet and an unfaithful shepherd. True "Christian Kingdom Identity Churches" believe that: Jesus Christ is our God, not Hitler; we believe the Holy Bible is our instruction manual, not Mein Kampf; and we preach the Gospel of the Kingdom, not "The Third Reich"! Which do you want to follow? What did Joshua say in JOSHUA 24:15? "And if it seem evil unto you to serve Yahweh, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as



for me and my house, we will serve Yahweh." As Christian Kingdom Identity followers, are we to preach the gospel of the Third Reich, or the Gospel of the Kingdom? What does MARK 1:14-15 say? "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: Repent ye, and believe the gospel." As Christian Kingdom Identity followers are we to search Mein Kampf or the Holy Bible for the truth? What does JOHN 5:39 say? "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

I will close this by asking you to choose who you will follow, will it be man or Yahweh? AS FOR ME AND MY HOUSE, WE WILL SERVE YAHWEH! AMEN.  
In Yahweh's Service,

Pastor John S. Woods  
Gospel of Christ Kingdom  
Church  
Hayden Lake, Idaho

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## CONSPIRACY NOTES

(1) SATANIC DONATION. (From the Morning Call, Allentown, PA. -May 8, 1986.) LONDON - Derry Knight told an astonishing story about his membership in a secret satanic cult called the Sons of Lucifer and his heroic efforts to take over the leadership of the cult to free himself and 2000 members from the coils of the devil. As he told it, it was an incredibly dangerous mortal struggle he was waging against the most evil forces in the universe, personified by some prominent politicians, including Viscount Whitelaw, the deputy prime minister, who were, he said, the secret masters of Britain's satanic orders. Even more astonishing than his story was the fact that he managed to persuade a group of pious Anglican churchmen and landed gentry in East Sussex to underwrite his struggle with cash. The money was needed, he confided, both to free him from debts that bound him to the devil and to buy various objects of satanic regalia enabling him to gain control of the cult. In order to allay the suspicions of Whitelaw and others he also needed a Rolls Royce with a telephone since the Satanists had his other phones tapped. The parish priest in the village of Newick, the Rev. John Baker, organized a donor's group to back Knight in his struggle and

mobilized the support, among others, of Viscount Hampden, Viscount of Brentford, the Earl of March and Susan Sainsbury, the wife of a Conservative Member of Parliament. Their efforts won the support of the Anglican bishop of Lewes, Peter Ball, a member of a small monastic order which shuns ecclesiastical vestments and workshops in a converted pigsty. In little more than a year, before Knight's activities aroused the suspicions of Bishop Eric Kemp of Chichester, who called in the police fraud squad, the support group contributed at least \$313,000 to the anti-Satanist struggle. A jury that convicted Knight April 25 on 19 counts of fraud heard that much of the money raised by Baker had been spent by his supposedly struggling friend on call girls, fast cars and a life of dissipation. Judge Neil Denison tagged on a fine of \$72,599 to a seven-year jail sentence, saying he was convinced Knight was a con man who had stashed away even larger sums than the fraud squad had managed to uncover. The seriousness of the fraud, the judge declared, "lies not in the large sums of money involved but in what seems to me to be a cynical manipulation of the Christian beliefs of so many good people." The 35-day trial in Maidstone in neighboring Kent -- in which more than 100 witnesses were heard including the aristocrats who invested in the struggle for Knight's soul and the call girls who benefited from their contributions -- earned itself a prominent place in the annals of British crime and eccentricity. The high point was Knight's testimony in his own defense. A huge, burly man of 46 years, he held forth in the witness box for four days, telling a packed courtroom the story of a life that had already included spells in jail for charges ranging from fraud to rape. Indeed, his efforts to free himself from the devil began, he said, with an encounter with Christ on the roof of Hull Prison, during a prison riot. He had been dedicated to Satan at birth by his grandmother and later two metal disks were implanted in his forehead to insure his subjugation to the demonic forces, the accused man testified. At 20, he was initiated into the Sons of Lucifer, he said. Disputing the prosecution evidence that he squandered the funds, Knight maintained that he ran a vice ring to support his costly dissipations. More specifically, he testified that he earned his money by investing in surgical operations on young prostitutes so that they could be presented to wealthy clients as "bona fide virgins." The money



collected from his Christian supporters, he said, went where it was supposed to go to the fight against Satan. Baker, the parish priest, who is reported to have a degree from Oxford and mastery of 11 languages, described how he became convinced that Knight was in the grip of "Satan" after seeing him fall into a trance that the priest recognized as "demonic spirit infestation." All the evidence the police had managed to collect of Knight's past crimes and many vices were, in the priest's mind, proof only of the fierceness of the accused man's struggle with the devil. At the conclusion of the trial, Baker said he remained convinced that Knight was a genuine Satanist trying to break free, and not a swindler. Other members of the support group still were reported unable to believe that they had been duped. The biggest contributor was Sainsbury, who wrote checks totaling \$116,000. Next came the former magistrate and former high sheriff of East Sussex, a wealthy farmer named Michael Warren, who is reported to have given nearly \$80,000. The donors and the priest are all apparently engaged in the charismatic movement within the established church, which has become troubled by the spread of Satanic cults in Britain. Estimates of the number of British Satanists range from 40,000 to 100,000.

(2) CHINESE MAFIA. (From The Boston Herald - April 2, 1986.) A presidential panel yesterday identified Stephen Tse as the leader of the Ping On in Boston's Chinatown -- a shadowy group that reputedly controls loansharking, gambling and narcotics. In its final report, the Presidential Commission on Organized Crime said Tse, 36, of Quincy, is the leader of a gang that dominates organized crime in Boston. Tse, who refused to testify before the commission despite immunity, was jailed for 16 months and released in February. He was the first person even to be imprisoned for refusing to answer the panel's questions. Law-enforcement officials say the Ping On has muscled aside the traditional tongs that controlled gambling for decades. During the early 1980s, Tse was among a group of top Chinese organized crime leaders who met in Hong Kong to discuss possible detente among rival groups. According to a witness who the commission would not identify, the participants divided territories in North America and agreed to assist each other when necessary. After the meeting, the group burned the "yellow paper", a ritual

symbolizing brotherhood and the start of a new venture. The panel's report also warned of strong ties between Chinese gangs and La Cosa Nostra, particularly in New York. "The Chinese groups are a source of heroin for LCN. The Chinese and the LCN have performed contract killings on one another's behalf," the report states. "The LCN has provided loansharking capital and untraceable weapons to Chinese gangs, and the two groups have cooperated in illegal gambling houses." But the problem of gathering intelligence on Chinese gangs has hampered efforts to break their operation. "Nobody really knows what goes on in China town for all sorts of reasons," said Jeremiah O'Sullivan, chief of the New England Organized Crime Strike Force. "The first issue is to develop an intelligence base," according to O'Sullivan, who said Asian gangs are wary of outsiders...In its conclusion, the report warned of increased activity by Chinese gangs when Hong Kong reverts to the Peoples Republic of China in 1997. Hong Kong gangs "will be looking to move towards more hospitable surroundings -- in the United States as well as other countries," according to the report.

(3) HOLOCAUST POSITION. E. Edwin Austin writes: Many of your readers are unaware of my position on the Holocaust. During WW2, my unit was among the first to enter Rhine-Main Airport. About a mile east of what is now the Main Gate, there was a death camp. The Nazis let the prisoners starve, taking bodies out every other day. We found about 200 dead Jews, Gypsies, Negroes and Latins. Some machine gunned. Between the camp and Rhine-Main lay one of Hitler's "retirement towns." Elderly, disabled, mentally retarded, etc., with their caretakers. Upon seeing the camp, our officers threw the people in the town into rain filled ditches. Bedridden, sick, senile or dying, it made no difference. The camp survivors picked up those still alive and took them in. The survivors called us "Worse than the Nazis." They were put into prisoner of war camps and told they would be shot if they talked. Our troops (including myself) were told we would be court martialed if we talked. What I believe to be authentic figures give a total of about two million civilians, mostly elderly, women and children, exterminated by the Nazis. About half Jews, the rest Gypsies, Serbs, Armenians, Negroes, etc. The Nazis were second only to the Catholic Church in promoting Hitler's "six million" smeared two million dead with verbal manure. That crowd is a disgrace to the name "Jew."



A pox on all their houses! I celebrated the extradition of Andrija Artukovich. There are lesser celebrations every time a Nazi gets his. Now, if we could just do the same to Wieselthal and his hate crowd.  
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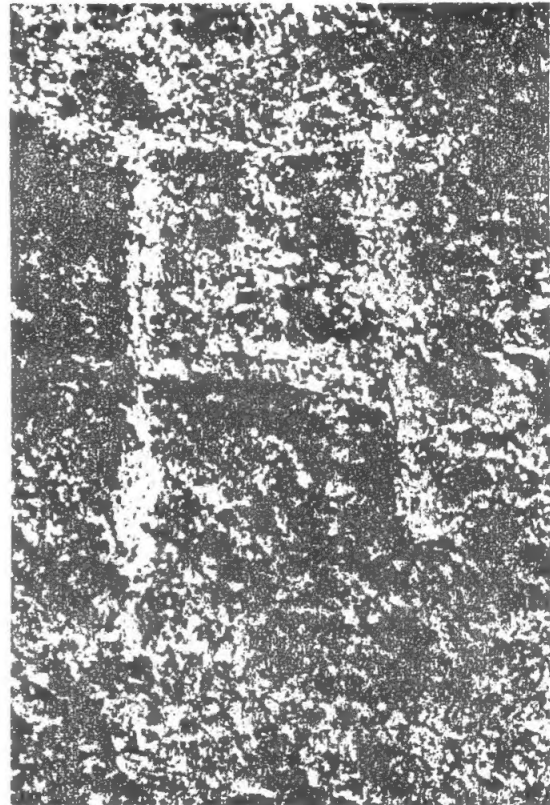
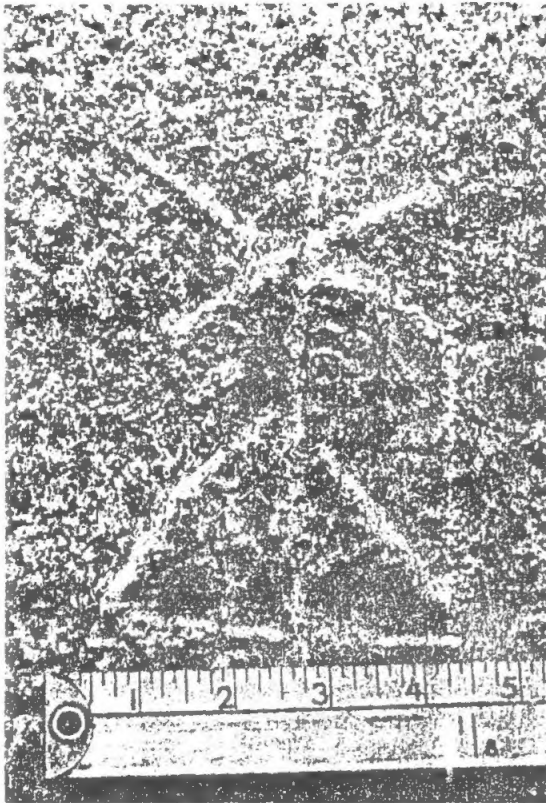
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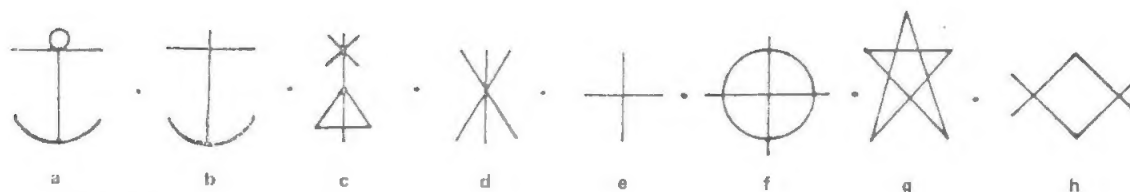
## STONE MARKS IN AMERICA AND THEIR ORIGIN, 1790-1860

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During the summer of 1979, incised marks in the form of geometric shapes, letters of the Roman alphabet, and pictographs were discovered on the exterior walls of Fort Wood which serves as the base for the Statue of Liberty. This report is the result of research to date into the history of these and other such marks, and their association with Freemasonry.



Built forty-two years before the erection of the Statue of Liberty in 1886, Fort Wood is in the form of an eleven-pointed star and at the time of its construction was regarded as critical to naval defense of New York City and its vital harbor. The marks discovered cover the fort's ashlar masonry walls from the top to the bottom course, a vertical span averaging twenty-six feet. The marks, each approximately six inches in height, typically appear on one out of every five stones. In certain areas of the wall nearly every stone is marked. Illustrated in Figure 1, marks include triangles, lines and right angles in various combinations, anchors, five-pointed stars, circles, upper case letters "A", "B", "C", "D", "E" (these last two sometimes reversed) "G", "H", "I", "J", "M", "N", "O", and lower case "d".



- (a) and (b): anchors  
 (c), (e), and (f): geometric shapes  
 (d): six-pointed star  
 (g): five-pointed star  
 (h): square and compass

FIGURE 1  
 MARKS FROM FORT WOOD

Initially, it was assumed that these marks were simply the signatures of stonemasons or quarrymen involved in the Fort's construction. Continuing research, however, indicates that the geometric forms and the pictographs have a symbolic meaning rooted in Freemasonry and may also be linked to an older craft tradition dating to the Middle Ages.

Little documentation exists for the use of masonry marks in America before the Civil War. Each instance described in existing literature and correspondence is generally unrelated to a larger social, political, or craft context. Rather, each instance tends to be discussed in isolation. The purpose of this report is to note the general similarity of stone marks in several geographical areas over a period of time and to suggest several reasons why this occurs.

## MARKS ON THE WHITE HOUSE AND OTHER STRUCTURES

In the early 1940s, in the late 1950s and early 1960s, and also in the mid 1970s, stone marks were discovered on a number of stone structures constructed between 1790 and 1860 in the District of Columbia, Virginia (including West Virginia), and Maryland: (1) on the base of the Old Courthouse in Lynchburg, Virginia; (2) on several railroad bridges of the Richmond-Petersburg Railroad; (3) on Lock 11 of the Patowmack Canal, Great Falls Park, Virginia; (4) in the basement of The White House; (5) on the southeast corner of the House Wing of the U.S. Capitol; (6) on the Bollman Bridge and on Lock 33 of the Chesapeake and Ohio Canal, Harpers Ferry, present-day West Virginia; (7) on the Thomas Viaduct, crossing the Patapsco River near Baltimore.<sup>2</sup>

With the discovery of the marks on Fort Wood, however, we now know that the use of stone marks was not regional. It seems entirely reasonable to assume that many other examples of stone marks will be found if historic stone structures, particularly those of ashlar masonry, are examined more closely for this purpose. The Fort Wood marks — hundreds in number — seem to have gone entirely unnoticed despite the National Park Service's administration of the Fort as part of an historic site for more than forty years. In January 1980, on-site inspection by Barto of Fort Tompkins on Staten Island disclosed the existence of previously unknown stone marks on two sections constructed separately, one in 1818, the second about 1855. Some of the marks found both on the Virginia area structures and on Fort Tompkins appear identical in form to those found on Fort Wood and they, too, are distributed in no apparent pattern.

## SYMBOLS AND THEIR MEANINGS

Most of the marks on Fort Wood, aside from the Roman alphabet letters, are identical or very similar to symbols used by the Order of Free and Accepted Masons. The Order's most common symbol, the square and the compass intersecting, appears on Fort Wood, on Fort Tompkins, on a Virginia railroad bridge, and on the House wing of the U.S. Capitol. The square and compass symbolize reason and faith in action together.<sup>3</sup> Also appearing is the five-pointed star and the six-pointed star representing man and God respectively;<sup>4</sup> the anchor, representing hope and a peaceful harbor for the weary;<sup>5</sup> and the cross, representing the four cosmic forces of the universe — power, light, life, and love.<sup>6</sup>

Freemasonic symbols appear in the decorative arts and in objects of daily use during the same period that they appear as marks in stone.<sup>7</sup> In Federal period furniture, for example, the symbols appear as inlaid design, and in coverlets, they appear in combination with such patriotic symbols as the Liberty Bell and the American eagle.<sup>8</sup> Dorothy Lipson, writing recently on Freemasonry in Connecticut, identifies the symbols as one attribute that identified the Order of Free and Accepted Masons as a close knit subculture during this period.<sup>9</sup> Further, in the early decades of the nineteenth century, Freemasonic symbols came into general use and became identified with American nationalism.<sup>10</sup> In fact, so pervasive was the movement that the late 1820s saw the rise of an Anti-Masonic political party (1826-1835) that led directly to the development of the present-day American two-party political system. That stone marks have been largely ignored until now may be owing more to the greater attention that has been paid to decorative art objects than to trade practices of anonymous craftsmen. Some marks are similar in many respects, for example, to pottery marks made by identifiable craftsmen and manufacturing firms. There are symbols that both share — the anchor, the triangle, the star — and they may very well come from the same font, but only in the latter case are the marks documented.<sup>11</sup>

### UNCERTAIN PURPOSE

The purpose of stone marks is not entirely clear. Their random pattern and seemingly crude execution would seem to preclude a decorative purpose, and unlike other craftsmen, stonemasons did not make products designed to be individually identified. It is important to note that Freemasonry derived its iconography from the stonemason's craft; that there is a continuous tradition from the Middle Ages of stonemasons using marks;<sup>12</sup> and that as late as the early eighteenth century a distinction between "operative" and "speculative" Freemasons was still relevant — a separation between those who were and those who were not stonemasons.<sup>13</sup>

In sixteenth and seventeenth century Europe, particularly in England and Scotland, speculative Freemasonry built itself gradually around the structure of existing operative masons' lodges with lodges acquiring a membership of non-stonemasons.<sup>14</sup> By the early eighteenth century, Freemasonry had become an order no longer tied directly to the craft of stonemasonry, although there were stonemasons who continued to belong to Freemasonic lodges.<sup>15</sup> The Freemasonic movement was brought to America in the course of British colonization.<sup>16</sup>

If there is a genuine continuity in the stonemason's craft, then the origin of those marks should not be ignored. Compare, for example, the marks in Figure 2 which illustrate the similarities between medieval European and nineteenth century American marks.

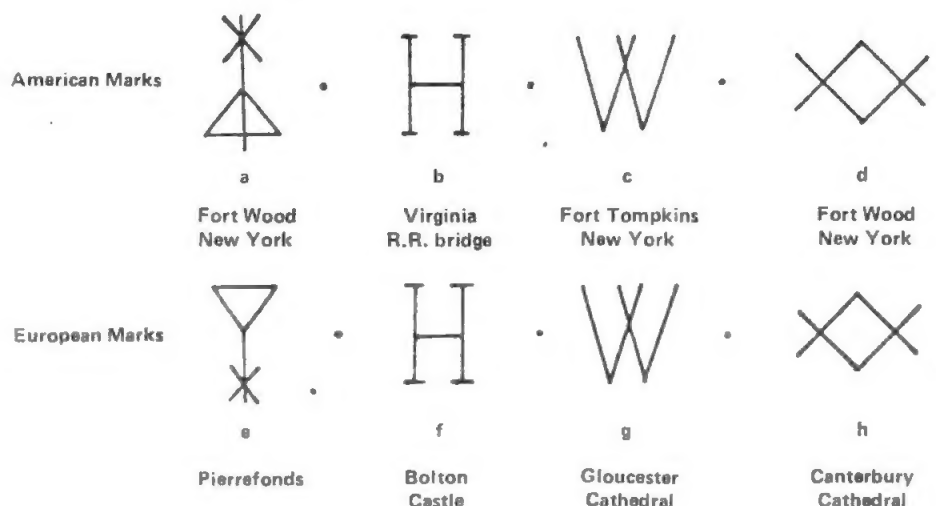


FIGURE 2  
SIMILARITIES BETWEEN MEDIEVAL EUROPEAN  
AND NINETEENTH CENTURY AMERICAN MARKS

Writing in the 1920s, the historian George Coulton produced a study on stonemasons in Northwestern Europe from the twelfth through the sixteenth centuries that is particularly relevant for this paper. Coulton directs our attention specifically to the randomness of the marks. He states that stonemasons of known proficiency may have made marks because of the pride they had in their works, but he argues that the marks more probably originated as a means by which the amount of an individual stonemason's work was recorded. According to Coulton, marks were assigned to the itinerant and less proficient masons only for purposes of payment and quality control. Stonemasons of known proficiency were not required to mark their stones.<sup>17</sup>

Since so little is known about stone marks, further research on those of Fort Wood will require an inventory of the marks and a determination as to whether they are individualized. Only then will we be able to assess, even in a preliminary way, the nature of the relationship of these particular stone marks to Freemasonry, and what their making represented for the craft of stonemasonry as practiced by the builders of Fort Wood and the other structures on which the marks occur.

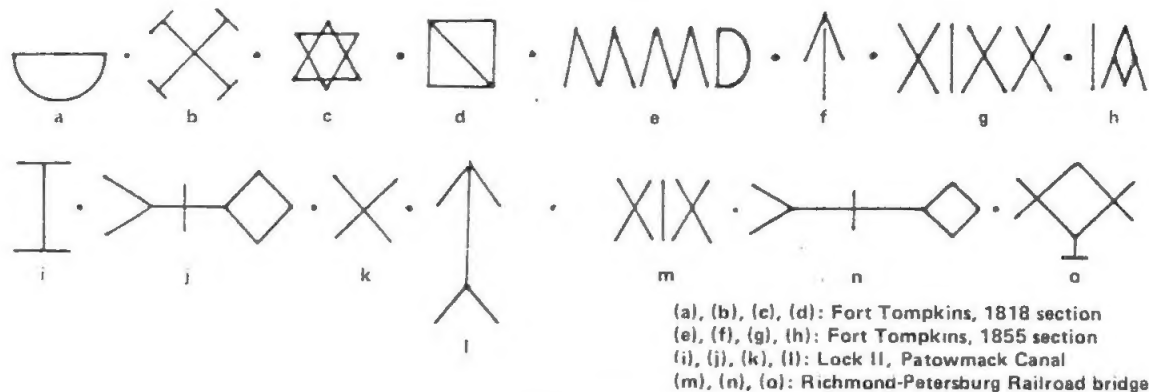


FIGURE 3  
 STONE MARKS ON AMERICAN STRUCTURES, 1790-1860

#### Notes

- <sup>1</sup> Stephen Barto was formerly on the Interpretation staff of the Statue of Liberty National Monument.
- <sup>2</sup> Sources for the instances cited are as follows: (1) Telephone interview with Robert Garbee, Fauber-Garbee-Architects (Lynchburg, Virginia), April 15, 1980; (2) Masonry Construction File, Smithsonian Institution, Museum of History and Technology, Division of Mechanical and Civil Engineering; (3) Reading File, Turkey Run Park, George Washington Memorial Parkway (McLean, Virginia); (4) *Ibid*; the reference presumably means interior rather than exterior walls of the basement; (5) Mason's Mark File, Heritage Conservation and Recreation Service, Technical Preservation Services (Washington, D.C.); (6) *Ibid*; (7) *Ibid*.
- <sup>3</sup> *Masonic Symbols in American Decorative Arts* (Lexington, Mass.: Scottish Rite Masonic Museum of Our National Heritage, 1976), p. 52.
- <sup>4</sup> For the five-pointed star, see William R. Singleton, "Ancient Masonry," in *History of the Ancient and Honorable Fraternity of Free and Accepted Masons*, edited by H. S. Stillson (Boston: Fraternity Publishing Co., 1891), p. 102; for the six-pointed star, see Arthur E. Waite, *A New Encyclopedia of Freemasonry*, 2 vols. (New York: Weathervane Books, 1970), 2: 110.
- <sup>5</sup> *Masonic Symbols*, p. 47.
- <sup>6</sup> A. S. MacBride, *Speculative Masonry* (New York: George H. Doran Co., 1924), p. 61.
- <sup>7</sup> Allan Gowans, "Freemasonry and the Neo-Classical Style in America," *Antiques*, 77 (February 1960), pp. 172-75.
- <sup>8</sup> *Masonic Symbols*, pp. 31-32.
- <sup>9</sup> Dorothy Lipson, *Freemasonry in Federalist Connecticut 1785-1835* (Princeton, New Jersey: Princeton University Press, 1977), pp. 243-44.
- <sup>10</sup> Barbara Franco, "The Use of Masonic Symbols in American Decorative Arts," in *Masonic Symbols*, p. 44.
- <sup>11</sup> Ralph M. Kovel and Terry H. Kovel, *Dictionary of Marks - Pottery and Porcelain* (New York: Crown Publishers, Inc., 1953), pp. 146-60, 157-59, 164-67, 213-28, 257-58 *passim*.
- <sup>12</sup> Georges Nataf, *Symbols Signes et Marques* (Paris: Berg International, 1973), pp. 286-87; Alfred Chapman, "The Capitular Degrees," in Stillson, p. 569.
- <sup>13</sup> Lipson, p. 5.
- <sup>14</sup> George Coulton, *Art and the Reformation* (Oxford: B. Blackwell, 1928), pp. 163-64, Lipson, pp. 12-24; MacBride, pp. 178-79.
- <sup>15</sup> Chapman, p. 571, indicates that stonemasons continued their affiliation with Freemasonry in Great Britain through the end of the eighteenth century. It is interesting to note that in the late nineteenth and early twentieth centuries a number of Scottish-born quarry directors and other prominent men working in the granite industry in the Quincy, Massachusetts area were members of Masonic lodges in the United States and Scotland. See Arthur Brayley, *History of the Granite Industry of New England* (Boston: National Association of Granite Industries, 1913), pp. 92-114.
- <sup>16</sup> Lipson, pp. 12 and 45.
- <sup>17</sup> Coulton, pp. 143-58.